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TRINITY COLLEGE.

MR. EDITOR—I perceive, in your last Number, some animadversions on the system of education pursued in our Dublin University—the correctness of which, it is probable, will be pretty generally admitted. That there is some improvement requisite in order to keep pace with the spirit of the times, will be allowed, perhaps, even by those who may not fully accord with the propriety of every suggestion thrown out upon the subject. Two or three things have occurred to my mind, to which I hope you will not object to afford a corner in your excellent Magazine.

It is expedient, I am aware, to approach all established institutions with a degree of cautious respect. I am no friend to, nor advocate for, that kind of reform, which, with rude and unsparing hand, would pull down the house in order to remove a brick that seemed a little out of place. I could not agree with John, in tearing even my Lord Peter's coat to pieces, in order to strip it of every rag and fragment of its meretricious embroidery.*

If there be an institution which would seem to demand peculiar veneration, it is our truly respectable University. Associated as its very name is with all that is sacred in learning, and dear to the recollection of our youth, it would be almost sacrilege to displace a single stone in that ancient and venerable edifice. “*Esto perpetua*” must be the fond aspiration of all who wish well to the interests of literature and religion. May it stand for ages a monument of the learning and liberality of our ancestors—of the taste and munificence of our virgin queen.

But it can argue no hostility to our *Alma Mater*, and no undutifulness on behalf of her children, if it be their wish to see her brow smoothed from some of the furrows and wrinkles of old age. And there is in the present day “a march of intellect,” which, however the term may be ridiculed, is not to be altogether despised—in fact, it cannot be long despised with impunity. With this all our public institutions must keep pace, or become utterly useless, and sink under their own weight. If they do not, their charters will no more avail for their preservation than so much waste paper; and the venerableness of their antiquity will be vainly urged as a plea for their perpetuation.

Without further preface, I would advert to the entrance part of the College course, as requiring considerable modification. The Greek and Latin prescribed for this purpose, as to *quantity*, I apprehend, is quite sufficient; as to its *quality*, there is perhaps considerable room for amendment. It is more than questionable how far such writers as either Juvenal or Terence are fit to be put into the hands of a mere schoolboy. If even Horace should be permitted to stand upon the list, it ought to be with the distinct exception of several of his Odes and Satires. Indeed an expurgated edition of the classics published in *usum Juventutis*, under the express patronage of the University, would be of essential service to the cause of education. What objection could there be to the substitution of some of Cicero's Orations for the entrance course, in the room of the writers named above? or is it impossible to select authors equally pure in their Latinity, and less calculated to taint the morals of those who pore over their pages? In the after parts of the course, you have adverted, Mr. Editor, to the undue proportion of time occupied in the study of the Greek tragedies; and I have sometimes been led to ask

* Swift's Tale of a Tub.

how it comes to pass that a peep into Herodotus or Thucydides forms no part of the privileges of the under-graduate course?

But why not require some of the elements of science as preliminaries for entrance. General knowledge is surely as important as mere classical attainment, to which, it is to be feared, far too much is sacrificed in the arrangements of a liberal education. If logic were thought rather abstruse as a study for the school-room, surely there are other branches of useful information that are within reach, and with reference to which, young men entering College are often shamefully deficient. These matters are beginning to obtain their due share of attention in some of our best schools. There are few of them in which elementary instruction is not given in the mathematics, and in one or other of the branches of natural philosophy? But why is not some acquaintance with the elements of science required on the part of candidates for entrance into Trinity? Why should a class of studies on which so much stress is laid subsequently, be altogether overlooked at the threshold? An examination upon the simplest rudiments of these would afford a test of intellect far superior to the mechanical exercise of translating so much Latin and Greek.

If not trespassing too far on your pages or the patience of your readers, I would advert to another palpable deficiency in the arrangements of Trinity. I mean the utter want of a particular adaptation of the studies pursued, to the profession which the student is intended afterwards to occupy. Be it law, divinity, or physic, he must plod the same beaten track with his fellows. It would indeed be impossible to vary the general course of study so as to meet the views and circumstances of every youth that may matriculate in a University; and there is a common ground in learning and in science, which may be usefully traversed by all, whatever may be the special bias of their future destination. Yet, as a large class of those who enter our colleges, enter with some important profession in prospect, and with the expectation of being educated for that profession, it would seem desirable that arrangements should be made, even during their under-graduate course, with special reference to their ultimate design. This is the case, we believe, with medical students. We know not what should hinder the adoption of a similar plan with our embryo lawyers and divines. The latter, in particular, designed to be physicians for the soul, have surely as much need to be diligently occupied in preparing for the important duties of their future avocation, as those who are training to become physicians for the body. Yet there is no comparison between the apparatus provided in connexion with our University for the training of the one class, and the scanty apology for professional instruction, which is all that has been appropriated to the theological education of the other. Years are said to be occupied at Maynooth in studying the science of casuistical theology, for the purpose of qualifying the students to fulfil aright hereafter the duties of the confessional. It may be that the simplicity of the Protestant faith requires no such painful industry for the purpose of unravelling its intricacies; yet there are studies connected with its elucidation and defence which are of no small importance; and its enlightened character demands, on the part of those who are about to become its advocates and preachers, a close and diligent attention to every thing that may be calculated to advance its interests, or to do justice to its claims. Such studies ought not to be left optional in the arrangements of a University expressly established to promote the Protestant

religion ; nor ought they, I humbly conceive, to be deferred to so late and limited a period as they at present occupy.

But I have got into a wide field of observation, and were I to venture to expatiate more largely, should extend these remarks beyond all due bounds. There are several other topics to which I had designed to advert. These must suffice for the present. The principle of *reform*—the ruling passion of the day—will doubtless be applied, ere long, to our collegiate institutions. If those in whose hands is lodged the power of remedying evils and supplying deficiencies were themselves to begin the process of improvement, it might secure them from the interference of ruder and more unskilful operators. Our Universities might give the direction to public opinion, instead of being passively carried down its current. They would thus become barriers against wanton and unnecessary innovation ; and, in the midst of fearful and widely-sweeping changes, would rear their heads as bulwarks, behind which learning and religion, with all the institutions that uphold them, might find a secure and inviolable shelter.

Your's, Mr. Editor,

INDAGATOR.

IRISH LEGENDS.

LOVE'S LABOUR LOST.

FROM "A DAY AT THE GIANT'S CAUSEWAY," BY M. A. A.

In days of old, as legends sing,
 When famous Fin Mac Cool was king,
 He fell in love (as who has not
 One time or other?) with a Scot,
 A maiden fair, as fair might be—
 Why roll between, oh, cruel sea!
 To separate the hearts that would
 Have beat together—if they could?
 And often Fin Mac Cool would go
 Across the sea—blow high, blow low;
 And many a pleasant sail he had
 In summer—but when winter sad
 Set in, with storms and tempests, he
 Could tempt no more the raging sea;
 And often, in his lonely home,
 The thoughts of his loved maid would come
 Across his solitary hour,
 With sadly-soft persuasive pow'r,
 And he almost bewail'd the lot
 That made him Irish, and not Scot.
 But such a wish not long could rest
 In any patriotic breast:
 Though love had made a deep incision,
 Yet Fin Mac Cool was true Milesian,
 And deem'd each chief of Scottish clan
 Inferior to an Irishman.
 And then again his thoughts would rove
 Back to the maiden of his love,
 And he would sigh to think that she,
 Perhaps, sat by the billowy sea,